1: Lin E-5 (1943) 1947 AE4 Lolo AE4

574 Lolo families would kill chicken and sheep to entertain us.
[231] Instead of stabbing the chicken with a knife, they would wring its neck with their hands until it suffocated to death. After
252 having seared off its feathers over a fire, they would boil it, roast it, or make soup with it. If they killed a sheep, they
[281] would always flay the skin very dexterously and use it to make a tobacco pouch or bag. The meat is carved into large pieces and cooked together with the bones. Only a little salt is added
[263] so that the taste is extremely light. As salt is very scarce in the region, the Lolo consider it as something precious. They
264 serve mutton in a broad-mouthed and flat-bottomed wooden
[415] bowl, often painted with pictures. The Lolo sit on the floor when eating. Rich black Lolo families would entertain their
[352] honored guests around a small round wooden table, about a half foot from the ground and two feet in diameter. At a feast given us by Ta-chi's family, they used this kind of small table on which were placed mutton, rice, and other food. The Lolo did not eat with us. At every meal there were four groups: the members of the inspection team, considered as honored guests, formed a group at the rear side of the stove; the black Lolo master and his family lined up on the left side; the hired laborers of our team, including the Han-Chinese or Lolo carriers, formed another group on the right side; the last group consisted of the black Lolo's household slaves. The last two groups might mingle with one another, but the hosts and guests always formed separate groups and never mixed with the white Lolo or the household slaves. From the Lolo point of view, members of the inspection team were equal to Chinese nobles and had the same status as the black Lolo.

574 According to Lolo custom, the food should not be en-
[264] joyed alone, but by all who belong to the household, even the slaves. Every time the Lolo killed a sheep to entertain us, it was shared by ten and more persons so that after the meal nothing was left of the animal. At the end of each meal they
[521] would sit around the stove and talk for a long while before dispersing. They engage in an almost endless conversation when there are guests to be entertained or when neighbors come to call after the master has just returned from a trip. When Ta-chi accompanied us to the village of San-ho-i-ta, visitors came almost continuously for the first day. Ta-chi would en-
273 tertain them all with wine, using wooden bowls as wine cups. The Lolo are fond of drinking, which has become a habit. Whether men or women, old or young, they all have a large capacity and can empty several cups at one draught. While distilled liquor is imported from the Han-Chinese region, the

●273 Lolo also know how to make wine from the grains. They drink heavily; when they get drunk they cause trouble, which frequently develops into a clan feud.

512 The evening meal is usually served before it gets dark. After the meal they go out to enjoy the cool breeze or sit around and play until after dark when it is time to go to bed. They 513 have no bed or couch and just sleep on the floor. The master of the family sleeps in the living quarters, the male slaves [45] around the stove, and the female slaves near the grindstone on the right side of the room. They have neither mattress nor quilt. They lie on the ground and cover themselves with a woolen cape, the head pulled down under it and the feet pulled up around the body. During our stay with Lolo families, we often lighted the candles that we had brought with us. The Lolo 517 would be so excited by the glittering light that they would talk, frolic, play the jew's-harp, or dance. One night when we stayed at T'e-hsi on the right side of Huang-mao Kang, the light induced two sisters-in-law to dance the "stove dance" for our entertainment. It was indeed one of the most pleasant experiences during our stay in the Lolo area.

512 The daily family activities of work and play, eat, drink, and sleep constitute the normal flow of life in an endless continuous cycle, but each year there are also numerous special occasions, such as the New Year, sickness, exorcising, praying for rain, and others, to change the routine of life. As the set of activities on such occasions differs from daily routine, interpersonal relationships within the kin group are readjusted, the equilibrium of life undergoes some change, and the life cycle becomes renewed with the seasons.

805 The Lolo have no regular dates for their festivals. They 796 follow the Chinese calendar but have their own system of the 777 Heavenly Stems and Earthly Branches [for computing days and years] to divine good or bad fortune. Three times a year on auspicious days in the third, seventh, and tenth months of the lunar year, they hold the ceremony of "sending off the Buddha" [see p. 116]. Prior to the New Year, which comes in the tenth 796 month, the Buddha has to be sent off before they can celebrate and enjoy themselves. To celebrate the New Year, they kill cattle, feast and drink, make New Year calls, and generally [527 have many good times. Married daughters return home for a 514] visit and together enjoy each other's company for several days. During the ceremony of sending off the Buddha, they kill oxen, [782] sheep, or chickens to sacrifice to the spirits and ghosts and pray for the safety of the family and good days ahead. The

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4
A few were carrying wine across, in goatskins. I was told

• 273 that they are great wine, or rather spirit, drinkers. The samshu distilled by the Chinese is far stronger than the local product made by the hillmen, and they prize what they can purchase on the market far more than what they make themselves.

491 Twenty miles above the Plain of the Great Well is another small market town, notable as the place where the first bridge across the Yangtse, from the mouth up, was built. The river is about thirty yards wide at this place, and across it was built a hawser bridge on the same principle as the transporter bridges. The Chinese name for such a transporter is "liu." It usually consists of just one big bamboo hawser, fastened to rocks on either side of the river. From the hawser hangs a loop, sometimes merely a loop of rope; sometimes a little board seat is provided as well. These rope transporters are very common over the many rivers of West China. The traveller slips into the loop and slides down to the lowest part of the hawser bridge. Then he pulls himself up, hand over hand, until he reaches the other side. Sometimes he is helped across by men who are stationed on either side, in charge of the transporter. These men pull the loop to either side, by means of a small rope attached to it. The first sensation as the loop is freed and goes down the slope is very strange. If you have any nerves at all they begin to be very jumpy. The slide down is comfortable enough, but what lies underneath is the disturbing factor in the situation. The lius are often over very treacherous stretches of water, with roaring rapids or fierce falls dashing against rocks in midstream. It is what awaits one, should the rope break, or the traveller lose his balance, that disturbs one. If you only think of the rope, and forget the raging waters and jagged

262 is therefore more extensively cultivated.) /102/ Nevertheless, summer is the golden season in the I region. The I have no knowledge [251] of storage methods. In the autumn after they have consumed their summer provisions, they grind beans into a thick fluid called "lien-cha-nao," which they drink together with the solid residue. In the winter they have no alternative but to eat turnips as a means of survival. Spring is the most distressing season of the year so far as the food situation is concerned; their hunger can be relieved only with buns made from bitter artemisia plants.

264 512 The Lolo of Liang-shan toil throughout the year and eat only two meals a day, i.e., in the morning and evening. They head for the fields after an early breakfast and take nothing else throughout the endlessly long day. (Occasionally, some buckwheat buns are brought to them for lunch, but this may be considered as an exception.) After sunset they return home for the evening meal and then go to sleep. They rise again early next morning and, like the donkey turning the mill, begin anew this rigid pattern of life. The I are vegetarians almost throughout the entire year, in contrast to the [272] Mongolians who eat only meat and no vegetables. They also differ [273] from the Tibetans in that they drink no tea but only unboiled water. They do, however, enjoy alcoholic drinks and pipe-smoking as much as the other races. The I slaughter animals and eat their meat only on festivals, upon the arrival of honored guests, or on such great 263 events as marriage or funeral. Table salt is rare and valuable in Liang-shan, and the I would often ask guests to contribute some, even in the midst of a sumptuous feast. Occasionally, when they are able to obtain some salt lumps in trade with the Chinese, they store them away carefully, so as to feed their sheep a few days later. Without salt, sheep would easily get sick or die of pestilence, and that is why the I would rather suffer themselves and save the salt for their sheep. It is said that the average amount of salt consumed by an I of Liang-shan in one year is not even one ounce, which is indeed an amazingly small quantity. Western dieticians claim that table salt is one of the most important elements of nutrition which people must take in adequate quantity. In our two-weeks' trip through Liang-shan this time we did not miss salt terribly, but we did begin to feel its lack toward the end of the journey. Yet the I who eat so little salt are very healthy, 000 at least to judge from appearances. This is a matter which should be studied and is worthy of further investigation. In our country there are many frontier tribes who have very peculiar and simple diet, and

/170 cont'd/

L 584 father enters upon negotiations with the girl's father. If the latter's response is favorable, a go-between is sought. He must be an individual who has many children. The go-between is invited to dinner, and during the meal, at which meat and wine are served, he is asked to go to such and such a family to ask for such and such a girl in marriage. He goes there for the evening meal, with one or two pounds of meat and two measures of wine. He makes the proposal, and the next day L [273] he can bring back a favorable answer to the boy's family. They fete him, which is called "drinking the wine of the promise." They wait six months or a year and proceed to the second operation called "drinking the wine of the end of the negotiations." The go-between is again invited to dinner. After the meal he goes to the girl's family, taking along a goat, a pound of salt, and 20 measures of wine. There L [262 231] the goat is killed, and they feast while discussing the conditions of the marriage. After the banquet the go-between returns to announce to the boy's father the conditions, which are nearly always 6 or 7 taels L [301] of silver and flowered shoes or a turban. If the boy's family is rich, more is demanded: silver bracelets, rings, and earrings and eardrops. Two months before the wedding the go-between conducts the ceremony of setting the wedding day. For that he comes first to the boy's home, from where after a family-style meal he goes to the girl's home to set the day of the wedding. He takes a piece of cloth, a liang of sewing thread, two measures of wine. The day before the wedding a friend L 585 of the family takes a 20-pound goat to the girl's home. The morning of the big day the go-between, who has received two measures of wine /171/ and two goat heads for his trouble, takes to the girl's home 6 or 7 ounces of silver, the shoes, etc. He is accompanied by the boy, who upon arriving at the girl's home prostrates himself to his parents-in-law, thanking them for giving their daughter to him. The daughter herself stays in the kitchen; she must not see her fiancé. L M Then the family gives a big feast to the guests. The meal is served [533] in the courtyard under tents. They sing. The old people especially distinguish themselves by their improvisations. (This sung Lo-lo dialogue can very well be compared with the T'ou-jen song of the toilette, p. 59.) What have you put on your daughter's head? Your daughter

[175 cont.]

142 582 [177] marry only with persons of the same tribe. A fact, however, which does not prevent them, as we have indicated above, from adopting the customs and even the costumes of the other groups, but without going as far as a "misalliance."

181 While the "Lolo" of China have retained the character of warriors and plunderers, the "Lolo" of Tonkin are of a peaceful and rather indolent disposition, which frequently places them in a position of inferiority in relation to their more energetic and active neighbors.

273 276 [176] They often use alcohol, tobacco, and especially opium to excess.

197 The "Lolo" of Upper Tonkin use Burmo-Tibetan idioms, whose vocabularies vary noticeably from one tribe to another.

193 The elements of the sentence follow one another in the following order: subject, adjective, direct complement, verb, indirect complement, preposition.

Example: My good father sells (his) house to (a) man.
(of) me the father good house sells man to.

198 212 They use the "kouan-hoa" and sometimes the "Thai" as languages of commerce; they use Chinese characters for their writing.

They have no special form of writing and are not acquainted with the writing used by the "Lolo" of Yunnan.

153 Moreover, they are rather intelligent and capable of receiving a certain degree of culture.

291 [177] The men are progressively adopting the costume of the "Thai"; however, they preserve a suit of the distinctive tribal costume in which to be dressed after their death, so that their ancestors may be able to recognize them. The "Lolo" costume consists:

1. Of a short jacket, opened widely in front of the chest and not reaching below the belt.

2. Of a wide pantaloon, bearing at the lower part of the legs an embroidered band done with red-and-yellow thread and representing squares and triangles separated by broken lines.

3. Of a turban of very dark-blue material, whose extremities bear embroidery similar to that on the pantaloon.

[302] No part of the head is shaved. The hair is wound in a chignon behind the head and bound in the turban.

[177 cont.]

291 the top of the head by means of a wooden comb, and bound in a white headband. Covering the whole is a small turban, whose ends, [302] embroidered and decorated with beads, hang down in back of the head and reach to the shoulders. No portion of the head is shaved.

"Lolo" men and women wear wrapped leggings of linen. However, they very often go about with bare legs and feet.

301 The various feminine jewelry, rings, bracelets, necklaces, are of silver and of a style very close to that of the "Méo" jewelry.

342 The "Lolo" cabins are of two principal models. In the wealthy villages, established near fertile fields, the cabins are built on 231 piles, like those of the "Thai." The animals are confined underneath the house.

In the poor hamlets, the cabin rests directly upon the ground and is made of a straw roof and of walls of maize stalks. The domestic animals then are kept in a shed near the cabin.

[354] In any case, the dwelling consists of only a single room, generally clean and well cared for. There are no partitions forming interior compartments.

352 The furniture is always of the simplest: a cot bed the length of the long side walls, chests, tables and benches. The crops are [251] stored almost everywhere.

354 The kitchen always contains two hearths, one of which is specially set apart for the preparation of the food of the unmarried girls, for the reason which will be indicated later.

[178] The kitchen utensils, pans in the shape of spherical skull-
415 caps, trays, bowls, cups, and so on, are in no way unique and are similar to the models already described.

262 According to the type of farming, irrigated rice fields or mountainous slopes, the "Lolo" eats either rice, or maize and mountain rice. Besides, he consumes a great quantity of vegetables, peas, beans, cucumbers, eggplants, and so on. Meat is reserved for festi- [273] val days. Alcohol made from rice or maize is often drunk immoderately.

[68] From the time they have reached puberty, the young girls must not eat meat and may not use utensils in which greasy foods have been cooked, under pain of falling ill immediately.